

MONITIONS and ADVICES

Deliver'd to the

10 A C

C L E R G Y

OF THE

694. R. 20

Dioceſe of PETERBOROUGH,

AT THE

Primary VISITATION

Held in the

Months of *July* and *August*, MDCCXX.

By the Right Reverend Father in God,
WHITE, Lord Bishop of *Peterborough*.

Kenner

In Two P A R T S.

*Publiſhed at the Requeſt of the CLERGY, for their Uſe
and Service.*

L O N D O N:

Printed for J. WYAT, at the Roſe in St. Paul's Church-Yard.
MDCCXX.



Monitions and Advices to the Clergy of the Diocese of Peterborough.

My dear Brethren,



W H E N by the Permission of God, and the Favour of the King, I was called to this Station in the Church; I thought it my Duty, and made it forthwith my Resolution to be doing what Good I can in it: To which End, I implore God's Grace, and desire your Prayers, that I may be found a faithful Steward, duly preparing for the great Account we must all one Day give.

The good Prelate whom I succeed in this Pastoral Office, has, I believe, his Name and Memory well belov'd and respected among you; and that upon just Grounds: For he had a great Benignity of Nature; he was excellent in Learning and Knowledge; and above all, was Inoffensive, and very Exemplary in Life and Conversation: And as to the publick Interests of our Church and Nation, he was firm and immoveable in them. He lived to a good Old Age, and had as few Infirmities of it, as perhaps was ever seen under a Weight of Fourscore Years and Seven: But it was impossible he should not leave some Things to be set in Order.

I delay'd my *Primary Visitation* till this Second Year, that in the mean Time I might by occasional Enquiries, and the best Informations I could obtain, be a little

more acquainted with the Characters of my Clergy, and the State of the Churches and Cures committed to them. Wherein I hope I have already gain'd such a competent Knowledge, that when confirm'd and improv'd by your kind Correspondence, and my longer Experience among you, I shall be better enabled by God's Assistance, to discharge my Trust, and a good Conscience in it.

My Brethren, To keep up the Spiritual Relation betwixt us, in the stricter Bands of Duty and Affection, I would upon this *first Meeting* briefly intimate, how we ought to behave towards one another: What it is you may expect from me, and what, on the other Hand, I would desire from all of you, my Brethren.

I. *First*, you have Reason to expect Love and Kindness, Civility and Candour, from him who has the Paternal Care and Guidance of you: That he will be free of Access to any Clergyman who shall apply to him, and will hear out the Subject of his Application, and will give a courteous and plain Answer: And that at a Distance, he will be ready to receive any proper Address in Writing, and will make such due Returns by Letter, as may shew his Good-will to give the best Satisfaction he can be able to give.

II. That he will not be forward to receive any frivolous Complaints, or officious Informations against any of his Brethren. That at the first hearing of any ill Report, he will not rashly judge of it; nor suffer it to spread, till he has sent Notice to the Person concern'd in it, and has given him some Time to make an Acknowledgment or a Defence. That in Case of ingenuous Acknowledgment, no Advantage shall be taken; and
in

in Case of Denial, and legal *Defence*, no Prejudice or Partiality shall be shewn, in the stated Methods of Proceeding ; as far as he can govern, there shall be no needless Vexation, no dilatory Oppression.

III. That when any Clergyman comes for Institution, or License, or any reasonable Dispensation, he shall have his Orders, and Testimonials, and Titles, forthwith examined, and his Qualifications and Abilities soon fairly decided, and all convenient Dispatch given, to avoid unnecessary Attendance, and Loss of Time, that might be otherwise an additional Expence and Burden to him.

IV. That when any Incumbent has an unhappy Controversy with his People, or any one of them, about his Legal Rights and Dues ; he may have Liberty, if he please, to consult the Bishop, in order to be advis'd and directed by him, in the most effectual Methods of preventing or extinguishing unnecessary Suits and Quarrels ; or, if needful, of obtaining Redress and Justice in them.

V. That if any Minister fall under the Displeasure of a Patron, a Magistrate, or any Great Man, and be forc'd to live with him as with a Stranger, or even as with an Enemy, in continual Opposition ; every such Minister, conscious of giving no just Offence, shall be encourag'd to state the Matters of Difference to his Diocesan by Word, or Writing ; to receive such Friendly Counsel, as may help to pacify any misconceived Anger, and may, if possible, stop the beginning of Strife, before the letting out of many Waters.

VI. That if any Parochial Priest, in the Discharge of his Office, or any Part of it, shall find himself entangled

gled in any Doubt or Question about the Words or Sense of any Rubrick or Canon ; or about the Meaning and Extent of any other Ecclesiastical Laws and Injunctions : He likewise may be admitted by Visit or by Letter, to lay the Matter in Debate before the Bishop, and to ask his Opinion in it ; that so he may recede from any unwilling Mistake ; Or may be able to defend his own Opinion and Practice , by the concurrent Judgment of his Ordinary.

VII. That if any Clergyman be honestly concern'd in the executing, promoting, securing, or recovering any Work of Piety or Charity, or other publick Benefaction : Suppose in Relation to the setting up a Charity-School, maintaining a decay'd Hospital , erecting or improving a Parochial Library, augmenting a poor Benefice, or suing out any charitable Gifts or Legacies to the Church or Poor, or to any Manner of publick Uses, wherein such an honest Clergyman may be involv'd in some Difficulties and Troubles : He may apply with like Freedom to the Bishop , and fairly represent to him the Merits of the Cause , and the Obstacles he meets with in the Prosecution of it ; that he may timely desist, if he be wrong ; or if right, that he may be directed and assisted in the most effectual Ways and Means of soliciting and promoting every such good Work, to the Glory of God, and the Honour of our Holy Religion.

VIII. That if any Sort of Dissenters from our Communion, do exceed the Bounds of Indulgence granted to them ; and instead of quietly enjoying their own Liberty, would labour to break in upon the Peace and Order of the establish'd Church, and would indirectly molest the Minister in his stated Offices, or in his legal Rights ;

I shall

I shall be ready to receive a true Information of it, from the Minister or Curate of every such Place: And I shall, to the best of my own Knowledge, and according to the best Counsel I can obtain, interpose to help restrain all such licentious Attempts; to settle and secure the Peace and Unity of the Parish; to give Protection and do Justice to the settled Ministry; and to convince such dissenting Brethren, that they have the best Title to their Liberty of Conscience, while they enjoy it with a Submission and Gratitude to the Government that gives it; and are more likely to enjoy it under the establish'd Church of England, than under any Foreign Powers, or even under any prevailing Party among themselves.

IX. If any Minister having Popish Recufants in his Parish, has, according to the Sixty Sixth Canon, offered to confer with them, and has *laboured diligently with them from Time to Time, thereby to reclaim them from their Errors*, and yet can make no Impressions of Reason or Scripture, or Authority of the Primitive Church upon them; and therefore leaves them in their obstinate Disaffection to our Holy Reformed Religion: I hope such Minister will inform the Bishop of the Diocese thereof, that he may prudently use his best Endeavours, by Instruction, Persuasion, and all good Means he can devise, to reclaim both them and all others within his Diocese so ill affected; or, at least, may help restrain them from bringing upon us that Confusion and Destruction, which they have so often, and again so lately threatened to this Church and State.

X. That if any conceited Men shall invent or propagate Heresies and erroneous Doctrines, not taught in Holy Scriptures, nor to be proved by them; and shall be
fond

fond of obtruding their private Sentiments on the Belief of others ; as if they had a new Dominion over the Faith of their Brethren, and of the Churches of God ; there the Minister may expect to be kindly received by the Bishop, to open to him the Nature of such Tenets, and the Character of the Authors and chief Abettors of them : That upon suitable Admonition and Reproof, the Spreaders of all erroneous and false Doctrine may be reclaimed ; at least, that ignorant and well-meaning People may not be drawn aside, and seduced by them ; but may walk on in the ancient Paths of Unity, Peace and Truth.

In a word, Let my Clergy expect from me a Paternal Care, a Brotherly Love, and a Friendly Reception upon all reasonable Occasions of Access or Application to me : They shall find me ready to advise them ; and as far as I am able, to instruct them, in any Duty of their Office and Function ; to protect them, according to Law, in all their just Rights and Privileges, to extricate them out of any Difficulties and Dangers, those especially that they shall have run into, thro' a laudable Zeal, with a good Conscience ; To help defend them, as far as possible, from all Injuries and Wrongs ; and under any causeless Vexation or Trouble, to be as a tender Father, and a faithful Friend to them.

And now, what is the Return that I would willingly expect from you, my Brethren ? Not any Thing of Implicite Faith, or of Obedience without Reserve : You are too wise to offer such Incense ; and I knowing my own Infirmities should be ashamed of it. My Heart's Desire can be only this ; That you would keep up to the Constitution, according to the Laws of God and this Realm ;

I

that

that you would have a filial Reverence and Submission, as the Presbyters and Deacons of an Episcopal Church ought to have for the Bishop and chief Pastor among them ; that you would have a Confidence in me of not harming, or wilfully misguiding any of you ; that your Duty, and what the Church calls your Obedience, be Canonical only, in Things lawful and honest ; such as an Oath of God binds upon you, in such Measures, and to such Degrees, as the Rules and Orders of the Church, and in many Cases the Laws and Statutes of the Land, would oblige you to, even if there were no other Authority in the Bishop to require them at your Hands. I would not magnify my Office, much less my Person : I would only entreat you not to entertain any hasty Prejudices or Surmises that may have been rais'd in Party Heats and Altercations : Wait for your own Experience, and then judge and speak with Charity and Truth.

In the mean Time, I may expect that you endeavour to keep up the Discipline of the Church, by setting a good Example of your own regular Observance of it : And that upon any lawful Attempt of mine to restore any Part of that decay'd Discipline, you would by no Means obstruct or discourage me in it ; but that you would give me your good Wishes at least, and your reasonable Informations and Advices, how to correct all Enormities, and reform all notorious Abuses, as far as the Iniquity of Times and the Depravity of Men will possibly allow : As well knowing, that the Order and Discipline of the Church were not ordained for the meer Authority of *Governors*, but for the Safety and good Estate of the *Governed*, the Clergy and the People committed to our Charge. If we should betray and give up

our ordinary Jurisdiction, the Loss and Mischief would soon fall upon the several Parochial Districts ; and especially on the Ministers of them : Nothing but Disorder and Confusion would ensue. In Truth, your Duty of supporting me in the Exercise of lawful Powers is your Interest, and will be your lasting Security. Your Forefathers had a sad Experience, that when the Pre-eminence and Authority of Bishops was abolished, then the Parochial Clergy soon suffered ; like Branches with the Root extirpated, they wither'd and decay'd ; for they were made subject not only to pretended Synods, but to Lay-Assemblies, to a reigning Committee, to a pack'd Vestry, to one or two ruling Elders in it.

It will engage your Consciences the more, if I put you in Mind of your sacred Vows at your Ordination and Institution ; when you solemnly bound your Souls reverently to obey your Ordinary, and other chief Ministers of the Church, and them to whom the Charge and Government over you is committed ; following with a glad Mind and Will their godly Admonitions, and submitting your selves to their Godly Judgments. And again, swearing to be obedient to your Bishop and his Successors.

We that minister in Holy Things are tied and bound with more Oaths and solemn Vows than Men of any other Profession ; and the Reason seems to be, that we are justly presum'd to have the greater Regard to them, and should be infinitely more inexcusable in the Breach and Violation of them. Let me adjure you, Brethren, frequently and seriously to recollect your multiplied Oaths of Allegiance, of Supremacy, of Abjuration ; your Oaths against Simony or corrupt obtaining any Benefice ; your Oaths of Canonical Obedience, and of Residence on your

Vicarial Cures. It is a great Part of your Holy Office in your Discourses and Conversations to keep up the Sacredness of Oaths upon the Minds of People, as the Terror of the Lord, as the last Resort in Judgment, in Government, and in Religion; as *that* upon which our Foundations are built, the Acknowledgment of a supreme Being, the Sense of a natural Conscience, the Apprehensions of a future Judgment, the Distribution of Equity and Right, the End of all Strife. But how can ye press this upon the Minds of your People, without keeping up a tremendous Awe of it upon your own Hearts and Souls?

I remember I heard it once recommended from the Pulpit, by an excellent *Prelate*, to the Magistrates and Citizens of *London*, that Men who were passing through the World, and were likely to fill several Offices and Stations in it, they should keep by them an exact Copy of the several Oaths and Tests from Time to Time requir'd of them, and should read them over sedately once a Month, and examine the Rules and their Practice of them; communing with their own Souls before God, how well they had observ'd, how far they had transgress'd the Bounds, the Letter, or the Sense of them. I may say, that of all Orders and Degrees of Men, the *Clergy* would do well to follow this Direction, as being under more repeated Ties of this solemn Nature, and more especially bound to discharge their Souls of them.

My Brethren, by Virtue of those sacred Pledges of your Faith, I do expect your Assent and Concurrence, your Advice and Assistance, in the several Branches of my Episcopal Office; particularly upon my administering in

Ordinations, in Confirmations, and in these stated Visitations.

1. First, You, my good Brethren, must be serviceable and faithful to me in my conferring *Holy Orders*. It is very much in your Power, that I lay Hands suddenly on no Man: It is upon your Recommendation, that I must wisely make choice of *fit Persons* to serve in the sacred Ministry of the Church: For I shall ordain none (some few Fellows of Colleges excepted) but upon your *Testimonials*, and to your *Titles*; and if you are not faithful and truly conscientious in them, I shall be mistaken, not to say, You will have impos'd upon me.

The Rule upon which I shall proceed in admitting Candidates for Holy Orders, is in these Words of his Grace the Archbishop of *Canterbury's* Letter to the Bishops of his Province, dated *June 5. 1716.* "I shall
" require of every Person who desires to be admitted to
" Holy Orders, that he signify to me his Name and Place
" of Abode, and transmit to me his Testimonial, and a
" Certificate of his Age duly attested, with the Title upon
" which he is to be ordained at least Twenty Days
" before the Time of Ordination; and that he appear on
" *Wednesday*, or at farthest on *Thursday* in *Ember Week*,
" in order to his Examination."

Now in this one Article, all the main Terms of it depend upon your Care and Conscience; the TESTIMONIAL, the CERTIFICATE of Age, and the TITLE; and if I am abus'd in any of them, at whose Door must the Fault and the Reproach lie? If it should happen that you give Testimony without Knowledge; and allow to be certified, what you have not examined; and shall give a *Title* that is nothing but a feigned Nomination. If your Hands be
I
a Thought-

a Thoughtless Formality, a common Civility, an accustomed Compliance in Course? What can I say or do, but grieve and complain? It is my depending on your Veracity, that will excuse me for some Time to my own Conscience, while the Offence given to good People, and the Mischief done to the Church of God, will not, I hope, be laid to my Charge.

Let me leave with you the Rules and Orders for giving Testimonials, as laid down in the same Letter of our Metropolitan.

I. “ That I admit not any Person to Holy Orders, who
“ having resided any considerable Time out of the Uni-
“ versity, does not send to me with his Testimonial a
“ Certificate signed by the Minister, and other credible
“ Inhabitants of the Parish where he so resided, expres-
“ sing, that Notice was given in the Church, in Time of
“ Divine Service, on some *Sunday*, at least a Month be-
“ fore the Day of Ordination, of his Intention to offer
“ himself to be ordained at such a Time, to the end
“ that any Person who knoweth any Impediment, or no-
“ table Crime, for the which he ought not to be or-
“ dained, may have Opportunity to make his Objections
“ against him.

II. “ That I admit no Letters Testimonial on any Oc-
“ casion whatsoever, unless it be therein expressed, for
“ what particular End and Design such Letters are grant-
“ ed: Nor unless it be declared by those who shall Sign
“ them, that they have personally known the Life and
“ Behaviour of the Person for the Time by them certi-
“ fied, and do believe in their Conscience, that he is
“ qualified for that Order, Office, or Employment, to
“ which he desires to be admitted.

III. “ If

III. “ If I do reject any Person who applies for Holy
 “ Orders, upon the Account of Immorality prov’d against
 “ him, I must signify the Name of the Person so rejected,
 “ to the Archbishop, within one Month, that so he may
 “ acquaint the rest of his Suffragans with the Case of such
 “ rejected Person, before the next Ordination.

I shall keep to these *Rules*, and I hope you will join
 with me in promoting the strict Observance of them. It
 may look hard to reject or question the Authority of your
Testimonials given in Writing; yet that will depend upon
 my Trial and Experience of them. If I find them to be
 little better than formal Ceremonies of the World, and
 the giving good Words in Course, you cannot take it ill,
 that I pay little or no Regard to them. These few Cauti-
 ons would be the better Guard upon you: 1. Never to
 give your Testimony for any Person, upon the Report of
 others, nor upon your own fairest Presumption, but upon
 your Personal Knowledge and Acquaintance. 2. Never
 to subscribe any Form of Testimonials, but where you
 know and verily believe the Truth of all the Particulars,
 as well as of the general Character contain’d in it. 3. Not
 to signify any Thing under your Hands, that you would
 not solemnly affirm by Word of Mouth, and open De-
 claration. 4. That to confirm your own Evidence, you
 take in the concurrent Testimony of some neighbouring
 Gentlemen, or Parishioners of the best Condition: This
 joint Approbation given by Clergy and Laity, is well
 known to have been the Practice of the Primitive Church;
 and was therefore made a Canon of our own Church.
Num. 34. “ The Person to be admitted to Holy Or-
 “ ders, shall exhibit Letters Testimonial of his good Life
 “ and

“ and Conversation, under the Seal of Three or Four
“ grave Ministers; together with the Subscription and Te-
“ stimony of other credible Persons, &c. Under these few
Restrictions, you could not be well mistaken, and I
should be easy and safe in trusting and confiding in you.

Another Attestation to be given to the Candidates for
Holy Orders, is a *Certificate of their Age*. Three and
Twenty for the Order of Deacons, and Twenty Four
fully compleat and ended, for the Order of Priests. If a
young Man be ordained *Deacon* before his appointed Time,
by any wrong Account given of his pretended Age; he
is under Irregularity, and the Imputation of Falshood,
and is liable to be punish'd by Ecclesiastical Censures.
And if any presume to be admitted to *Priests Orders*, be-
fore his determin'd Twenty Four Years, he is by Law in-
capable of holding any Benefice. For this Reason, I
shall admit of no *Certificates of Age*, subscribed by Parish
Clerks, Church-Wardens, or others, without the Hand
of the Minister, under his Title of Rector, Vicar, or Cu-
rate; who, I hope, therefore will carefully inspect the
Register Book, and make an exact Transcript of the En-
try found in it, with the Dates of Year, Month and Day,
in Words at Length, and in the most plain and distinct
way of Writing. Upon this Occasion, among others,
I could wish, and will hereafter use my Endeavours, that
the *Register Books* of each Parish within this Diocese,
shall be made, preserved and continued, in a better
Manner than, I doubt, has been yet observ'd in many
Places.

The third Thing you are concern'd in, my Brethren,
about the Persons applying for Holy Orders, is the gi-
ving a *Title* to them. It has been, you know, a very
ancient

ancient Constitution and Custom in the Church of Christ, that no Person should be admitted to Holy Orders without a *Title*, i. e. a Designation and Appointment to some Cure or Clerical Office or Employment; that so there might be no idle or vagrant Clerks, no one without a suitable Settlement, and competent Provision made for him. And therefore I must intreat you to be exceeding careful and just, in the granting of no *Titles* but what are real and true: And with a sincere Intention, that the Persons so *intituled* to any Curacy, shall actually enjoy the Right and immediate Possession of it. Otherwise I am sure you put a great Indignity upon your Bishop, by obtruding upon him a *pretended Title*; you do great Dis-service to the Persons whom you meerly nominate, by rendring them suspected of Collusion, and evil Arts; and you hurt your selves, not only by prostituting your Names, and losing so much of the Weight and Credit of them, but by subjecting such *false Titles* to be afterwards examin'd into, and severely censur'd.

I must expect and insist upon it, that you *Intitle* no Curate, but such as you will immediately employ and Support, mentioning the Church or Chapel wherein he is to Officiate, and the suitable Salary for it; wherein, if your Allowance be insufficient, or disproportion'd to the Benefice, the Bishop has Power to augment it.

And if you retain any Curate, to whom you did not give a Title for Orders, I shall expect that you first inform the Bishop of your Intention therein; and direct the Person to be approved and licensed by the Bishop himself. I commit to you the Resolutions and Orders agreed upon by the Archbishop and Bishops, as in his
Grace's

Grace's exemplary Letter of June 5. 1716. hoping that neither you nor I shall depart from them.

I. " I am to make diligent Enquiry concerning Curates
" in my Diocese, and must proceed to Ecclesiastical Cen-
" sures against those, who shall presume to serve Cures,
" without being first duly Licens'd thereunto ; as also
" against all such Incumbents who shall receive and em-
" ploy them, without first obtaining such License.

II. " That I shall not by any Means admit any Mini-
" ster who removes from another Diocese, to serve as a
" Curate in mine, without Testimony of the Bishop of
" that Diocese, or Ordinary of that peculiar Jurisdiction
" from whence he comes, in Writing, of his Honesty,
" Ability, and Conformity to the Ecclesiastical Laws of
" the Church of *England*.

III. " That I shall not allow any Minister to serve
" more than one Church or Chapel in one Day, except
" that Chapel be a Member of the Parish-Church, or
" united thereunto : And unless the said Church or Cha-
" pel wherein such a Minister shall serve in Two Places,
" be not able, in my Judgment, to maintain a
" Curate.

IV. " That in the Instrument of License granted to
" any Curate, I shall appoint him a sufficient Salary,
" according to the Power vested in me by the Laws
" of the Church, and the particular Direction of a late
" Act of Parliament, for the better Maintenance of
" Curates.

V. " That in Licenses to be granted to Persons to serve
" any Cure, I shall cause to be inserted, after the Men-
" tion of the particular Cure provided for by such Li-
" cense,

“ cense, a Clause to this Effect, Or in any other Parish
“ within the Diocese to which such Curate shall remove, with
“ the Consent of the Bishop.

VI. “ That I take Care, as much as possible, that
“ whosoever is admitted to serve any Cure, do reside in
“ the Parish wherein he is to serve, especially in Livings
“ that are able to support a resident Curate. And
“ where that cannot be done, that they do at least re-
“ side so near to the Place, that they may conveniently
“ perform all their Duties, both in the Church and
“ Parish.

I am very sensible that these *Orders*, upon a *strict* Execution of them, would be of effectual Use and Service to the better and more constant Supply of the Churches and Cures within this Diocese; and therefore I leave them upon your Consciences, and take them upon my own; and dare undertake, that if we are careful and steady in them, we shall have the greater Satisfaction within our own Minds; we shall do the greater Honour to God, and his Church; and shall be the more instrumental in the good Instruction and Salvation of Souls.

Before I leave this Subject of *Ordination*, I cannot but express my Desire, and as near as may be, my firm Intention, not to Ordain a greater Number (except by Letters Dimissory from other Bishops) within the Compass of any one Year, than the Occasions of that Year, will require, upon a proportionable Vacancy of Benefices, and Cures within my Diocese; which being of a moderate Extent, I think of confining my Times of Ordination to Two of the *Ember Weeks* in each half Year, those

those in *Lent* and *October*, except in the Case of Clerks not in full Orders presented to any Living, who shall not suffer by that Limitation.

II. Again, I must call in your Assistance, my Brethren, at my *administring the Order of Confirmation*. I do intend, if God permit, to have frequent Confirmations, not only at the Times and Places where I Visit, but at other Seasons, and in other Populous Towns and Parishes, (especially upon your Requests) of which due Notice shall be given. And in the mean Time, if in any of your Congregations there be a Number of Adult Persons, who shall be *ready and desirous to be confirmed*, and are unwilling to wait for an uncertain Opportunity, they shall be admitted to the Benefit thereof, in the Mother *Cathedral Church*, at any stated Hours of Morning or Evening Prayer, while I am in Residence there, upon their being presented by their respective Ministers, or bringing Commendations from them. And in the Seats of Noblemen, who have Domestick Chapels, and desire the Confirmation of their Children and Family in them, I shall be ready to attend and perform the Office there, upon signifying such Desire, that there may be no Let or Impediment on my Part, of dispensing that excellent Ordinance through every District, and if possible, to all and singular Persons in this Diocese, who are baptized, and bred, and will live in our Communion.

But indeed, my Brethren, *Confirmation* cannot be administered to any *good edifying of such as shall receive it*, without your previous Concern and Care of duly instructing and preparing younger Persons for it. You are to take Heed, that none be offer'd to me, but *such as*

can say the Creed, the Lord's-Prayer, and the Ten Commandments in the vulgar Tongue, and can also answer to such other Questions, as in the short Catechism (the Church Catechism) are contained. Nor is this meant of bare Memory, and a kind of vain Repetition, but of Sense and Understanding, agreeable to their Years and Education. And therefore, whenever I give Notice for Children, i. e. for Minors, and other Christians unconfirmed, to be brought unto the Bishop for their Confirmation, I desire all you Ministers and Curates, to bring with you, or in your Absence, by lawful Impediment, to send in Writing, with your Hand subscribed thereunto, a List of the Names of all such Persons within your Parish, as you shall think fit to be presented to the Bishop, to be approved and confirmed by him.

In order hereunto, ye would do well, in your publick and private Discourses, if possible from House to House, to put Godfathers and Godmothers in Remembrance, " That " it is their Part and Duty to see, that the Children for " whom they have been Sureties, be taught, so soon as " they are able to learn, what a solemn Vow, Pro- " mise and Profession they formerly made by them, " and should now, at Years of Discretion, take upon " themselves, and perform. And that they (the said Godfathers and Godmothers) have been charged before God, and the Congregation, to take Care, that every Child for whom they answered in Baptism, be brought to the Bishop to be confirmed by him, as soon as he or she can say the Creed, the Lord's-Prayer, and the Ten Commandments, in the vulgar Tongue, and be further instructed in the Church Catechism, set forth for that Purpose.

You

You would likewise do well to declare, open, and insist upon the Rubrick, that *none are to be admitted to the Holy Communion, until such Time as they be confirmed, or be ready and desirous to be confirmed.* And where, for want of Opportunity, you accept of such *Desire*, I think you should afterwards persuade them to bring that *Desire* to good *Effect*, i. e. after their having been Communicants, to come and be actually *confirmed*, as soon as conveniently they can.

And lastly, I would advise you to read and explain to your People the 60th Canon; and to shew them how
“ Confirmation hath been a solemn, ancient and laudable
“ Custom in the Church of God, continued from the
“ Apostles Times — and that this Holy Action hath been
“ accustomed in the Church in former Ages, to be performed in the Bishop’s *Visitation every Third Year.*” And then take upon your own Consciences the 61st Canon, *Every Minister that hath Cure and Charge of Souls, for the better accomplishing the Orders prescribed in the Book of Common Prayer concerning Confirmation, shall take especial Care, that none shall be presented to the Bishop for him to lay his Hands upon, but such as can render an Account of their Faith according to the Catechism in the said Book contained.* And when the Bishop shall assign any Time for the Performance of that Part of his Duty, every such Minister shall use his best Endeavour to prepare and make able, and likewise to procure as many as he can, to be then brought, and by the Bishop to be confirmed.

It has been a preposterous Usage in the Church of Rome for Infants to be *confirmed* before they can answer for themselves, even before they can speak; perhaps at the Time of Infant-Baptism, or a few Days after it; and that with

such concomitant Fopperies, as would incline People to take it rather for a Charm, than an Office of Religion: That Church hath horribly corrupted all the sacred Ordinances of Christianity; and the nearer we fall back to it, we shall be in the greater Danger of losing our Scriptural Faith, and our Reasonable Worship.

The Work of our blessed Reformation was to restore all Religious Ordinances to Scripture Institution, and to the Practice of the purer Ages. We have accordingly prescribed the Order of *Confirmation* to such expressly as have been *Baptized*, and are come to the *Years of Discretion*; and shall with their own Mouth and Consent, openly before the Church, ratify and confirm the Vows and Promises made by them in *Baptism*; and every one audibly answer, *I do*.

Indeed the Number of those Years is not determined, because no Number can absolutely fix the Date of the Years of *Discretion*; so various are Natural Abilities, the Helps of Education, and the Operations of Grace: I suppose the Parents, the Minister, and the Bishop, are to judge of them. I shall not *confirm* any, but what I have reason to think are at least Fourteen Years of Age; and I could wish that no young People would come to be *confirmed*, but such as would take it for a Qualification, and preparatory Method, to be thenceforth admitted to the Sacrament of our Lord's-Supper. That would be more conformable to the Institution of the Two Sacraments ordained by Christ himself, and the original Dependency and Connection of them. Our Church has declared her Sense in the Rubrick after Baptism of those of Riper Years, It is expedient that every Person thus *Baptized*, should be confirmed by the Bishop, so soon after his Baptism,

Baptism, as conveniently may be, that so he may be admitted to the Holy Communion. Do what you can (*my Brethren*) among your respective Flocks, to let the *Baptism* of Children be seasonably renew'd and ratified by *Confirmation*; and to let *Confirmation* be soon after sealed and insured; by a worthy receiving the *Lord's-Supper*. This would soonest put to Silence those, who object against admitting our Christian Children into Covenant by Infant Baptism: This would best answer the greatest Scruples about Unworthy Communicants: And certainly this would restore to a due Credit and Esteem, that excellent *Order of Confirmation*, which the Church of *Rome*, by Superstitious Rites, has exposed to Contempt; which most of the Evangelical and Reformed Churches retain, though they cannot so duly celebrate; and which here at Home, when Episcopacy was abrogated, was taken up by the Presbyters, and administred by several of them, as a godly and edifying Ordinance.

I must intimate to you, that upon my short Experience in Publick Confirmations, there is apt to be a Crowd and Noise, not so consistent with the Place of God's Worship, and such a solemn Office of Religion. I have ordered a strict Charge to be given to the Church-Wardens to keep Peace, and good Order, that all the Clergy may come up by Turns, with their own respective Flocks, and present the Names and Persons of them to the Bishop, and then stay within the Rails, to see their Confirmation, and join in the appointed Versicles and Collects to implore the Blessing of God on them.

III. Thirdly, and Lastly, my dear Brethren, I have a Right to your Attendance and Assistance in my stated

VISITATIONS; not only to make them more orderly and decent, but truly useful and effectual to the End and Purpose of them. I would by no Means have them thought a Burden and Service imposed on the Rural Clergy, but rather a Privilege and a Benefit to them. Surely it was intended for a Distinction of Honour and Advantage, that the Parochial Clergy within such a District, should have the Liberty of Meeting and Assembling, at least once in Three Years, with their Bishop at the Head of them, and there, after Prayer and Exhortation, to be ready to offer Advice, and receive Instruction about the Affairs and State of Religion; and especially about the present Condition of their several Churches and Parishes; to have Enquiry made into the Defects and Demands, and to provide for all the convenient Supplies of them.

It is well known, that an Episcopal Visitation was from the Beginning, and is still in Effect, a *Diocesan Synod*, Prorogued by the Bishop from Place and Time, to other Place and Time, wherein the Bishop is to Preside, and his Clergy to appear and assist; and so jointly to enquire, to inform, to examine, to reprove, correct and amend all Persons, Manners and Things, within the proper Cognizance of the Bishop. And however Practice and growing Custom may have seem'd to turn aside the original Institution of many other Courts and Assemblies of Men; yet certainly, in these solemn Visitations, the Parochial Clergy have still a Liberty, and I think are under an Obligation, to communicate their Complaints and Grievances, and to desire Remedies and Redress of them; and in order thereunto, to represent in Word or Writing, whatever they think may be conducing to better

ter Government and Discipline among them. Sure I am, I should gladly receive any such Requests and Advices from my Clergy at my *visiting* of them, and shall do what I can to answer their good Intentions, and to concur with them, and exert my ordinary Jurisdiction, in reforming whatever shall be found disorderly or deficient. Let our Adversaries know, that the Bishop and his Clergy, in a good Correspondence and brotherly Love and Union, might still do very much to strengthen the Interests of our holy Religion, and to punish and suppress the Immoralities and Prophaneness of the latter Age we live in.

And therefore, *my Brethren*, I expect from you, that when you are duly summon'd to any *Visitation*, you would not think it the putting you to a needless Trouble and Expence; but rather the calling you out upon Duty and Service of the Church, and in Defence and Preservation of your own Rights and Privileges. You should gladly accept the Invitation, and make no frivolous Pretensions to be excus'd. Necessities are always to be allow'd for; and you may plead, if you plead nothing less than a *Necessity* for your not appearing. Judge ye, it must not be a small Indisposition, not a trifling Avocation, nor indeed any Thing of secular or worldly Business, that might be let alone, or done another Day; that can justify the withdrawing your selves from this Service of the Church of God. It will be melancholy to observe, how Popish Priests we doubt, and Dissenters we doubt not, have some their secret and some their open Meetings and Assemblies, to fix upon their Measures of Superstition and Separation; if the Clergy of our establish'd Church should seem more indifferent to convene

D

and

and consult by Authority, how to exercise a legal Jurisdiction, and preserve a legal Constitution.

And again, if you are admonished to preach upon any of these solemn Occasions, I expect you should readily comply, and carefully and discreetly prepare for it ; not seeking to be excus'd, for the sparing a little Pains, or out of any Diffidence and timorous Apprehensions. So far as I shall be concern'd in the Designation of Preachers, I shall make choice of them according to my Opinion of their Abilities and Prudence ; and when they have exercis'd those Talents, I shall do them some Justice, at least in having a good Esteem, and making a good Report of them. I confess, I think I am paying a Respect to my Clergy, when I am chusing them out to perform the Duty of *Visitation Sermons* ; or else I should be content to take that Trouble on my self, or assign it over to my domestick Chaplain.

Let it not seem too trivial a Matter, to advise you, my Brethren, to come in your proper *Canonical Habits*. Such external Decency and Uniformity in Apparel strikes upon the Eyes of the World, and conciliates a Reverence to your Order. Appear not any where as hasty Travelers, as the Pursuers of Sport, or as the negligent Abiders at Home ; but appear, as set apart for Holy Offices, and as distinguish'd for the Ministers of Christ, in that Gravity and Comeliness that should adorn your Profession. It will be uneasy in me to reprove, but I must reprove those of my Clergy, young or old, who come hither in any sordid or meerly secular Dress, unsuitable to their Office and Degree. I shall judge immediately of their very Minds and Morals, by any finical Affectation, or any apparent Negligence in their outward Garb. It will be some.

somewhat of Reproach to us, if the *Religious*, as they call themselves in Popish Countries, appear so formal and precise in their foolish Habits of this, that, and t'other invented Order of their Church; and if some *Friends*, (as they call themselves) here among us are so nice in their differing Habits, that it is the almost All we can discern of their Religion; and yet our own Clergy affect the Way of the World, and drop the most decent Distinctions of their Christian Order of Priesthood. It is well worded in our 74th *Canon*, "That the true ancient and flourishing Churches of Christ being ever desirous, that their Prelacy and Clergy might be had as well in outward Reverence, as otherwise regarded for the Worthiness of their Ministry, did think it fit by a prescript Form of decent and comely Apparel, to have them known to the People, and thereby to receive the Honour and Estimation due to the special Messengers and Ministers of Almighty God." The wisest Governors in the Two Universities have been the most strict in keeping up the several Habits of Distinction, prescribed to the several Orders and Degrees of their Students and Members; as fearing, what the Philosophers of old apprehended, that a Looseness of Garb would incline to dissolute Manners. As I am Overseer of this Diocese, should I long connive at any assuming or negligent Humour of this Kind, the Reproach would soon turn upon my own Head: It would be very upbraiding to me to have that Retort, which a Prince is said to have given to one, called the Universal Bishop, *Vide an hæc sit Tunica filii tui?*

Nor let it seem impertinent, *my Brethren*, to exhort you to *come early* to the Place of Visitation, and to be ready to attend the Bishop to Church, and make up the

Congregation of Clergy at the Beginning of Divine Service. What Regard to Devotion, or even to good Manners, to drop in by Degrees, and to interrupt the Attention of others? I am afraid you see too much of this Offence and Scandal in your own Country Congregations, this Negligence and Contempt of holy Things: For such it seems to be, when your common People come to Church in a slow and dilatory Manner, breaking in upon Divine Service, as not caring how little a Share they have of it: A sad Coldness and Indifference in the Matters of Religion, which you have a Right to complain of, and to reprove in them. But what was a Mote in your Brother's Eye, will be a Beam in your own Eye; admit it not, or cast it out, and then shalt thou *see clearly to cast out the Mote that is in thy Brother's Eye*. Watch and pray; perhaps an Adversary or other evil will'd Person, may come the sooner to pry into your Way and Time of Coming. If he observes you to come tardy and careless, as if in Prayer Time the Business of the Day was not begun, he will be very willing, that good Christians should be offended, and that the Wicked and Prophane should scoff at you. It is of great Consequence, my Brethren, that you should be here strictly regular and conformable in all Points, for an Example to your People. Shall we who serve at the Altar be thought to despise the Church of God? God forbid.

And now that which will make my Visitations useful and serviceable to the Churches in my Diocese, is the due *Presentment* of Defaults and Offences by the Church-Wardens upon their Oaths. We have no other ordinary way of receiving any Matter of Complaint, or of fairly proceeding to Redress any Grievance. I doubt the
Church-

Church-Wardens will be deficient in this greatest Part of their Office, unless you will admonish and instruct, and excite them to the Discharge of their Duty herein. You cannot but be sensible, that they are Men sometimes illiterate, not so well able to apprehend, perhaps not to read, the *Articles of Enquiry* we send unto them, unless you be their Interpreters and Directors. Or if they want not Letters, yet they commonly want Time and Leisure to consider the Contents of what we deliver, and to state the Accounts which they ought to render, being immers'd in their worldly Affairs, and press'd down with the Burden of every Day; unless you will kindly send to them, or call upon them, and take the softest Times of putting them in Remembrance, that they are under an *Oath of God*, well and faithfully to execute their Office, and that it is as much as their Consciences and Souls are worth, to fear that Oath, and keep it.

Besides, you know too well, that they have a general Prejudice to the sworn Duty of *Presenting*; for fear of offending this or that Neighbour, or of putting themselves or the Parish to some further Trouble, or of being thought spiteful and vexatious, or forward and pragmatical, or getting some other ill Names as they call it: This will be as a Lion in their Way, unless you animate them, and convince 'em, that the discharge of a good Conscience, is above all other Considerations in this World; and that a Zeal and Resolution in rightly performing every Publick Office, shews a Man of Understanding, and of an excellent Spirit; who seeking not the Praise of Men, but of God, shall have the Favour and Blessing of God,

who.

who is able to reward him, and to make his Causeless Enemies to be at Peace with him.

I think, *my Brethren*, that this lies within the Compass of your Pastoral Care, and I seriously commend it to you. We can expect little but formal and empty Returns, without your Instructions and Explanations, and repeated Advices and Importunities to your Church-Wardens. Were it possible that you should care for none of these Things; that you could supinely connive at the Unfaithfulness, and even the deliberate Perjury of your Neighbours; that you had rather Things should continue in Disorder, than have any Trouble or Envy in coming at the Amendment of them; that you are rather jealous, if they should present one Thing, they might present another to your Discredit or Disadvantage; that therefore you would advise them not to meddle: I say, if it can be imagin'd that any of you would rather hinder and obstruct the Church-Wardens in their due Presentments, than incite them and support them; What then will become of the languishing *Discipline* of the Church, and who will deserve to be buried in the Ruins of it? But though we thus speak, we hope and believe better Things of you, *my Brethren*.

You are by no Means unconcern'd in this Matter. The Canons of the Church suppose the *Minister* to have an Oversight of the *Church-Wardens*, and some authoritative Influence upon them. He is to supply their Omissions; he may *Present* in Conjunction with them, or upon their Default, he may *Present* without them. For so in the 112th Canon, the Non-Communicants at *Easter* are to be *Presented* by the Minister, Church-Wardens, Questmen and Assistants of every Parish-Church or Chapel; and by
I the

the next Canon, “ Because it often cometh to pass, that
 “ the Church-Wardens, Sidemen, Questmen, and such
 “ other Persons of the Laity, as are to take Care for the
 “ suppressing of Sin and Wickedness in their several Pa-
 “ rishes, as much as in them lieth, by Admonition, Re-
 “ prehension, and Denuntiation to their Ordinaries,
 “ do forbear to discharge their Duties therein, either
 “ through fear of their Superiors, or through Negligence
 “ more than were fit; the Licentiousness of these Times
 “ considered; it is Ordained, That hereafter any Parson
 “ or Vicar, or in their lawful Absence, then their Cu-
 “ rates or Substitutes, may join in every Presentment
 “ with the Church-Wardens, if they will Present; or if
 “ they will not, then the Ministers or Curates may them-
 “ selves present to their Ordinaries at such Times, and
 “ when else they think meet, all such Crimes as they
 “ have in Charge, or otherwise, as by them, [the Parish-
 “ Ministers or Curates] being the Persons who should
 “ have the chief Care for the suppressing of Sin and Im-
 “ piety in their Parishes, shall be thought to require due
 “ Reformation.”

It is well known, that till the Time of *William*, cal-
 led the *Conqueror*, the *Bishop* sat on the same Bench with
 the *Count*, or Civil Judge; one presiding in Ecclesiastical
 Causes, the other in Temporal. And when they divided
 into separate Courts, their Forms of Proceeding conti-
 nued much the same, as having run long in the same Cha-
 nel of Enquiry, Information, and Judgment thereupon.
 And even at this Distance of Six or Seven Ages, the
 Course and Method of County *Affizes*, and Diocesan
Visitations, is much to the same End, and in the same
 Way. I mention it only on this Account, that the
 Judges

Judges of the Realm would hold their Circuits to no great Purpose of distributing Right, and punishing Transgressions ; if they had not their Inquests to make due Presentments of Crimes and Misdemeanours ; and Juries to give Verdict on them ; and the Justices of Peace to inform them in many Facts, and other subordinate Officers to assist them in the Execution of the Laws. It is the same here in our Diocesan Visitations ; we can do no great Service in the Administration of Ecclesiastical Justice, unless the Church-Wardens, our Grand Inquest, will make their Presentments truly and faithfully to us ; and you, my Brethren, as Co-Assessors and Fellow-Labourers in the good Work of Justice Peace and Reformation, will give me your best Advice and Assistance how to preserve Discipline Order and Unity in the Church ; which God of his Grace enable us to do, in all Patience and Perseverance in Well-doing. *Amen.*



PART

P A R T II.

My dear Brethren,

WE cannot better employ our Thoughts at this Time, than with Joy and Gratitude to consider, how the Rights, Profits, and apparent Advantages of the Church and Clergy of this Kingdom have been consulted, secured and augmented, in this happy Reign. There has indeed been no Age past, or present, wherein there has not been too much Reason to complain of some Perverseness or other, especially of a growing Looseness and Corruption of Manners; and the nearer we come towards the last Times, I doubt the Progress of Immorality and Profaneness, will grow more and more upon us; unless we the Ministers of Christ, pour out our continual Prayers, and use our utmost Endeavours to stop the Overflowings of Ungodliness in every Place. But we thank God, as to any other particular Fears and Surmises of the Dangers of the Church, as they were once artfully rais'd and improv'd into Sedition and Rebellion, so we hope they abate daily, and have (if possible) less specious Pretences to foment and support them. Not that there is any perfect Cure of Jealousies or Misunderstandings, or can be, while there are Infirmities in Men, and a Division of Parties. There was always a Struggle of Corruption in Human Nature, and there seem'd always to be a singular Iniquity of successive Times and

Seasons, and there will be so, no doubt, till Time shall be no more.

It must be the greater Comfort to reflect, and confess, that in the Reign of his Present Majesty, there have been many peculiar Benefits and Felicities to the Church and Clergy of *England*, that, if thankfully received, and wisely improved, may be the Earnest of some greater Blessings to be added to us.

I. If it be a greater Security to the Church by Law Established, to have a Solemn Oath taken by the Supreme Head and Governor, for its continual Defence and Preservation; then did His Present Majesty, the first of all Crowned Heads, at his Coronation, in the Presence of all Persons attending, assisting, or otherwise, then and there present, take and subscribe an Oath to maintain and preserve inviolably the Settlement of the Church of *England*, and the Doctrine, Worship, Discipline and Government thereof, as by Law Established, within the Kingdoms of *England* and *Ireland*, the Dominion of *Wales*, and the Town of *Berwick* upon *Tweed*, as happily and wisely Enacted, *Anno Quinto Annae Reginae*, by a Statute intituled, *An Act for Securing the Church of England, as by Law Established*. Which Fiduciary Oath shall likewise be hereafter taken by every King and Queen succeeding and coming to the Royal Government of the Kingdom of Great Britain.

II. If we can esteem it another Benefit, to have the Protestant Interest (our common Interest) well united and secured at Home, and vigorously protected Abroad,
we.

we have that Glory more likely to dwell in our Land. For surely the vain Hopes of a Popish Pretender, (the common Enemy to this Church and Nation, and to the whole Protestant Interest in *Europe*) are, by God's Blessing on the Councils and Arms of His Majesty, well nigh utterly extinguish'd; unless it be at *Rome*, where it is their Religion to deceive, and be deceived. And then the suffering Cause of our Protestant Brethren in Foreign Parts, has been heartily recommended by both Houses of Parliament, in this Session, and affectionately espoused by His Majesty; and by His Royal Mediation and Influence, will be (we hope) so effectually supported, as to refrain that Spirit of Bigotry and Persecution, which has been so long a Scandal and Distraction to the Christian World.

III. If it be a further Security to us, to have new Provisions made by the Legislative Powers, for the firmer Establishment of the Protestant Cause and Interest among our selves: We have had one Act for **Strengthening the Protestant Interest in these Kingdoms.** Another, to oblige **Papists to Register their Names, and real Estates;** a Third for explaining that Act, and for enlarging the Time for such Registering, and for securing Purchases made by Protestants; and another to enquire of Estates given to **Superstitious Uses;** of which, no doubt, there be large Portions assigned to Foreign Seminaries, those continual Nurseries of Faction and a Spirit of Persecution.

Stat. V. Georg.
Cap. iv.

Stat. III. Georg.
Cap. xxxiii.

IV. If it be any Benefit to the good Estate of Religion, to have the New Churches in *London* finish'd, and provided with able Ministers, with a sufficient Maintenance for them; we have that good Work carried on, and brought nearer to Perfection, by one Act to empower the Commissioners appointed to put in Execution the Acts of the Ninth and Tenth Years of Her late Majesty's Reign, for building Fifty New Churches, in and about the Cities of London and Westminster, and the Suburbs thereof. Also by another Act for making Provision for the Ministers of the Fifty New Churches; And by a Third Act, to proceed in the same Work, and To provide another Fund, for or towards the building and finishing of Churches, purchasing of Sites, Church-Yards, Burying-Places, and Houses for Ministers; repairing the Collegiate Church of St. Peter Westminster, and the Chapels of the same; finishing Greenwich Hospital, and the Chapel thereunto belonging; and making Provision for Ministers, and other Charges relating to the said Churches.

V. If it be an Honour to the Nation, and to our Holy Religion, that while Fifty New Churches are to be founded and endowed by a Publick Fund; there be several Parishes that have been willing to build their own Churches, at their own proper Expences; we have had some laudable Instances of this Pious Charity and Beneficence, confirm'd by late Acts of Parliament; as, 1. An Act for building and endowing a Church upon the Site of the Castle of Liverpool, held by Lease from the Dutchy of Lancaster; and for explaining a former Act for building another Church there.

2. An Act to enable the Parishioners of St. Mary Rotherhith, in the County of Surrey, by certain Funeral Rates therein mentioned, to finish the said Parish Church. 3. An Act for rebuilding the Parish Church of St. Martin in the Fields, in the City of Westminster, at the Charge of the Inhabitants of the said Parish. Not to mention some Towns in another Part of Great Britain, who have had particular Acts to enable them to lay certain Duties upon themselves, for enlarging or rebuilding their Churches, and making Provision for the Ministers of the same.

VI. If it be of eminent Service to Learning and Piety, to have Schools and Nurseries of Youth encourag'd and better maintain'd, we have had An Act for confirming an Agreement between the Mayor and Commonalty, and Citizens of the City of London, Governors of the Possessions, Revenues, and Goods of the Hospitals of Edward King of England the Sixth, of Christ, Bridewell, and St. Thomas the Apostle; and the Governors of the Schools founded by Erasmus Smith, Esquire. And if it be a further Encouragement to good Letters and ingenuous Education, to give additional Treasure to the Two famous Universities and Colleges therein, for Improvement of their Libraries, and Increase of their Buildings, we have had the Royal Bounty extended to them in a very munificent Manner. Again if it be an Advantage and Security to them, to perpetuate the Benefactions made to them, the Legislature has been ready to confirm whatever has been offer'd to them: As, 1. by An Act for vesting in the Warden and College of All-Souls in Oxford, certain Houses and Ground

Stat. 1. Georg.
Cap. xii.

belong

belonging to the Parish of St. Mary in Oxford. 2. By An Act to enable any Corporations within the University of Cambridge, or any other Persons, to sell and convey any Messuages and Grounds to the said University, for enlarging their publick Library.

Stat. VI. Georg.

VII. If it be of publick Use and Service towards the more frequent Worship of God, the easier Accommodation of the People, and the better Settlement and Support of Ministers, to have the larger Parishes divided into separate Bounds, with distinct and peculiar Churches; we have had, 1. An Act for making the Townships of Shipston and Tidmington, a distinct Parish from the Parish of Tredington, in the County and Diocese of Worcester, and for dividing the Rectory of the said Parish of Tredington into Three Parts. 2. An Act for explaining and making more effectual an Act passed in the Twelfth Year of the Reign of her late Majesty Queen ANNE, entitled, An Act for making the Chapelry of Stockton, in the County of Durham, a distinct Parish. 3. An Act for making the Town and Township of Sunderland, a distinct Parish from the Parish of Bishop-Wearmouth in the County of Durham.

VIII. If it be for the greater Conveniency of some Parochial Incumbents, and to the perpetual Benefit of their Successors, to make a legal Exchange of their Man-ses and Glebe Lands for other Houses and Grounds more contiguous to the Church, or of better and more compact Situation and Service; we have had of this Kind, 1. An Act for confirming an Agreement made between

John

John Winde, Clerk, Vicar of Thirkleby in the County of York, and Sir Thomas Frankland, Baronet, for Exchange of the Vicarage House and certain Lands therein mentioned. Stat. III. Georg. Cap. xlv.

2. An Act for besting the great Tythes and Glebe Lands belonging to the Rectory of Saxby in the County of Leicester, in the Right Honourable Bennet Lord Harborough and his Heirs, in lieu of other Lands; and an Annuity to be settled on the Rector of the said Church, and his Successors for ever. Stat. IV. Georg. Cap. xxvij.

In both which Cases of a mutual Exchange, I have heard that a due Regard was had to the full Content of the respective Ministers, and to the lasting Improvement of their Livings. And *that* I hope will be the constant Rule in all Exchanges of that Kind, and in all Expedients of Inclosure; especially when such Motions do seldom begin on the Part of the Minister, but rather at the Desire and for the Benefit of the Lord of the Manor and Freeholders:

IX. If it be some Help to the poorer Vicars upon the Inclosure of any Commons, or waste Grounds, to have some Allotment of Acres so inclosed, to be taken and improved for an Augmentation to their insufficient Cures; we have had at least one Instance of that beneficial Nature in a late Act for inclosing the Common commonly called Gratwood-Heath in the Parish of Eccleshall in the County of Stafford. Stat. VI. Georg. Cap. xxii.

This was not the first Example of that Kind; and I hope it will be followed by many more.

X. If it tend to the Security and Improvement of Bishopricks, and other Dignities in the Church, to have their Tenures ratified, and their issuing Rents and Profits increased; we have had, 1. An Act to enable the Lessees and Farmers of Daniel Whitby Doctor in Divinity, and Prebendary of Teynton-Regis in the Cathedral Church of Sarum, and of all succeeding Prebendaries of the said Prebend for the Time being, to make Leases of the Copyhold Lands of the several Manors of Preston, *alias* Prestown, and Church-Land, *alias*, the Parsons Land, in the County of Devon. 2. An Act for exchanging of several Parcels of Land in the Parish and Manor of Fulham, belonging to the Bishoprick of London, for other Lands of greater Value, to Charles Earl of Peterborough and Monmouth, and his Heirs.

XI. If it be an agreeable Ease and Exemption to the Bishops of the Church, to be discharged from a Burden that had been cast upon their Predecessors from the Beginning of the Reformation; *i. e.* the Trouble of levying and accounting for the perpetual yearly Tenths of all Dignities and Benefices within their respective Dioceses; and likewise an Ease to the Parochial Clergy and others, to be delivered from some Uncertainties and Inconveniences of being summon'd to pay their Tenths at different Times and Places, and being subjected to unequal Penalties for any casual Default therein; these Evils have been happily redressed by an Act made in the Third Year of His Majesty's Reign, entituled, An Act for the better collecting and levying the Revenue of the Tenths of the Clergy.

XII. If

XII. If it were an immortal Honour to her late Majesty **QUEEN ANNE**, “to supply the want of a sufficient settled Provision for the Clergy in many Parts of this Realm, which Want had been a great Occasion of Faction and Schism, and Contempt of the Ministry; and therefore out of her most tender and religious Concern for the Church of *England*, and for the poor Clergy thereof, not only to remit the Arrears of Tenths due from the poorer Clergy, but also to allow that the whole Revenue, arising from the First Fruits and Tenths of the Clergy, might be settled for a perpetual Augmentation of the Maintenance of the said Clergy, in Places where the same is not already sufficiently provided for:” I say, if this comfortable Provision for the poorer Clergy was a singular Honour to the **QUEEN**, and shall have the continual Title of the **BOUNTY OF QUEEN ANNE**; there is an Acknowledgement due to the Justice and Benignity of this Reign, that there has been no Alienation, no Diminution of that Royal Bounty; that the whole Profits arising from it have been faithfully distributed to those pious Uses, with some considerable Additions made by private Donors and Benefactors, and larger Powers given for the better Execution of that Religious Trust; and many other Benefits and Conveniencies provided by special Acts of Parliament, since His Majesty’s happy Accession to the Throne. In particular, because the former Institution of that Royal Bounty did seem to be confin’d to Parochial and Presentative Churches only, there was in the first of His Majesty’s Reign an Act, entituled, *An Act for making more effectual her late Majesty’s Gracious Intentions for augmenting the Maintenance of the poor Clergy*; by Virtue of

F

which

which Act, the perpetual Augmentation of small Livings was so far explained and enlarged, as to include *Chapelries and Donatives* (very often meanly provided for, and ill supplied) within the Benefit of the said perpetual Augmentation.

It was at the Beginning of this Reign, that the first Distribution of Monies was made to this Purpose; the Design so well form'd in the late Reign, did but NOW come to bear an actual Application of it.

In November, 1714. the Governors settled the Numbers and Names of Livings to be augmented within that Year, Nineteen of which being Livings not exceeding 10 *l. per Ann.* were chosen by Lot; and among them the Three first were in the Gift of the Crown, according to their Rules.

In the Year 1715. there were Twenty poor Livings not exceeding 10 *l. per Ann.* and Ten more not exceeding 35 *l. per Ann.* well augmented; and about the End of that Year, the Governors were acquainted that Mr. Osbalston a Merchant lately deceased, had bequeathed to this Corporation, and the Commissioners of Greenwich Hospital, to be divided equally between them, the Residue of his Estate, upon a Division whereof, the Share towards this Charity of augmenting poor Livings, amounted to the clear Value of Ten Thousand Pounds and upwards.

In May, 1716. Notice was ordered to be given in the *Gazette*, that the Sum of Four Thousand Pounds would be distributed after Michaelmas following among Twenty poor Cures, and it was accordingly so done; the Governors allowing the Interest of Five Pounds *per Cent.* in Money, till the Incumbents of such poor Livings shall find out Purchases of Lands or Tythes within the Compass of Four Hundred Pounds.

In

In the Year 1717. the Governors agreed upon augmenting Twenty Seven poor Livings with the Revenue of the current Year ; and Mr. *John Young*, Citizen of *London*, brought in a Legacy of Fifty Pounds, lately bequeathed to this Corporation, by his Brother *William Young*, lately an Inhabitant of *St. James's Westminster*. About the latter End of the same Year, there was an Order made to direct Proceſs to be iſſued out againſt ſuch Perſons concerned in the Collection of Tenthſ, as had not accounted with the Auditors of the Impreſt ; which Order was an Occaſion of the Payment of ſeveral Sums of Money into the Receipt of His Majeſty's *Exchequer* ; which with the diligent Execution of a new Act for collecting the Tenthſ of the paſt Year, did enable the Governors to make a larger Diſtribution of Five thouſand four hundred Pounds.

In 1718. within the Month of *July*, the Governors were informed, that there was remaining in the *Exchequer* of the Revenue appropriated to this Bounty the Sum of Twelve thouſand Pounds ; whereupon they were pleaſed to order, That Notice ſhould be given in the *Gazette*, that they would diſtribute Ten Thouſand Pounds this Year out of their Revenue. And when after that Summer Receſs, the Governors were informed, That the Number of ſmall Livings, remaining ſtill to be augmented, in Conjunction with other Benefactors (for many of which Livings Propoſals had been received for Two or Three Years paſt) required more than the Sum they had allotted for Augmentations this Year ; it was by them ordered, That Notice ſhould be given, that the Governors would add Four Thouſand Pounds more to the Ten Thouſand Pounds above-mentioned, towards the Augmentation to be made this Year ; whereby Seventy Livings were augmented,

mented, Twenty One not exceeding Ten Pounds *per Ann.* by Lot, and Forty Nine augmented in Conjunction with other Benefactions. So that within this Year, one Part of the pious Legacies left by Archbishop *Tenison* was happily supplied, and made of full Effect: That excellent Primate had given One Thousand Pounds for augmenting the Rectories of *Hawking* and *St. James* in *Dover*, and

Last Will and Testament of *Thomas*, Archbishop of *Canterbury*, dated 11. Apr. 1715.

the Vicarages of *Lydden*, *Debtling*, and *St. Dunstan's*, all within the Diocese of *Canterbury*, so soon as the said Governors should order the Sum of One Thousand Pounds out of their Revenue to be added thereto, to be laid out for a perpetual Augmentation of them. A wise and good Example to well-disposed publick Spirits, Friends to their Church and Country, who thereby give twice, or double the Charity assigned by them; every Two Hundred Pounds personal Bequest gaining the Addition of Two Hundred more from the Corporation of the Governors of the Royal Bounty.

In 1719. 1. *Decemb.* the Governors proceeded to the Augmentation of poor Livings, according to their Rules and Orders, and agreed upon the Number of Sixty Three to be augmented this Year; of which Twenty One did not exceed the yearly Value of Ten Pounds; Fifty Seven were augmented in Conjunction with Benefactors, and Six more augmented by Lot. I think no Lot ever fell to the Benefit of any Living within this Diocese, but of the small Rectory of *Navesby*, which thereby was intitled to Two Hundred Pounds, and is still an Object of greater Charity.

This Year's Accounts 1720. are not given up; but the growing Fund; and the occasional Gifts and Legacies falling

ling into it, may raise our Hopes, that every successive Year will do more and more in this good Work. And though I cannot undertake for any Event that is yet to come, yet I would guess, that within the Compass of One Hundred Years, if God allow us our Protestant Settlement so long, there will be very few Livings left, under the competent Value of One Hundred Pounds a Year.

I am more especially affected with the Augmentations that have been made to insufficient Livings within my own Diocese; of which (let us thank God) there is a lesser Number in Proportion, than perhaps in any other Diocese, within either of the Two Provinces. The fewer they are, I hope they will be the sooner provided for. There is, in One or Two Respects, the greater Demand and Call of coming in to their Relief, because this Navel of *England*, (as it has been call'd,) is not so cheap to live in, as in any of the remoter Parts; and because the Seats of the Nobility and Gentry, as they are more abounding here, than in any one County, do require the more decent Appearance of the Clergy among them; and because where the Generality of the Rural Clergy are well provided for, there the Case of a few indigent Brethren is the more pitiable, and deserves the speedier Help and Assistance to be given to them.

I. I think the first Offering of this Nature made in this Diocese, was by a worthy Gentleman, *John Robinson*, Esquire, who gave towards augmenting the Vicarage of *Cransley*, in the County of *Northampton*, a Fee Farm Rent, and Tythes, to above the Value of Two Hundred

dred Pounds, to which was added, the Sum of Two Hundred Pounds of the Royal Bounty, and thereby the Living was augmented about Twenty Eight Pounds *per Annum*, 31 December, 1715.

II. The Second Act of Beneficence within this Diocese, was done by the Honourable *Thomas Wentworth*, Esq; who after he had given sufficient Sums for augmenting the Curacy of *Wentworth*; and likewise for augmenting the Curacy of *Swinton*, near *Wath*, both in the Diocese and County of *York*, did further give Two Hundred Pounds, for augmenting the Vicarage of *Woolaston*, in the County of *Northampton*, and Diocese of *Peterborough*: Wherewith, in Conjunction with the Royal Bounty, it was accordingly augmented 29th December, 1718. The same Honourable Person, after he had proceeded in the like good Works, by a Gift of Two Hundred Pounds, for augmenting the Vicarage of *Tinsley*, in the County and Diocese of *York*, gave the farther Sum of Two Hundred Pounds, for augmenting the Vicarage of *St. Peter's* in *Irlingborough*, within this Diocese; which being doubled by an Addition of the Royal Bounty, the Living was so tolerably augmented, 29 December, 1718.

III. Another Act of perpetual Charity to a poor Living, has been done by one of our own Brethren, (For why should not the abler Sons of *Levi* remember the Afflictions of their own House?) the Reverend Dr. *Anthony Saunderson*, Rector of *Achurch*, who has given up a Portion of great Tithes, to above the Value of Two Hundred Pounds, towards augmenting the Vicarage of *Little-Addington*, in this County of *Northampton*, and has thereby intitled it to a Share of Two Hundred Pounds of the Royal Bounty; and I think he seems inclinable to restore

restore some other Parcel of impropriate Tythes, to the original Use of the Parochial Minister, and his Successors for ever. A noble Example to those who are by Inheritance possessed of any Divided Portions of the greater Tythes, to offer a Surrender of them, or at least of such a Part of them, as shall amount to the Value of Two Hundred Pounds, on the honourable Conditions of obtaining the like Aid and Benefit from the Royal Bounty.

IV. I have seen Proposals executed by the Right Honourable *Lewis* Earl of *Rockingham*, and *Edmund* *Colston*, Esq; of giving each One Hundred Pounds, to the Governors of the Bounty of Queen *Anne*, as soon as the said Governors shall order the Sum of Two Hundred Pounds to be added thereunto, for a perpetual Augmentation of the Rectory of *Kettering*, in this Diocese; but whether that be actually performed, I have not yet heard.

I have some Grounds to say, that there be several other good Intentions of the Nobility, Gentry, and chief Clergy, now depending, and in Agitation, which I hope will, in due Season, have their full Effect; and possibly the best way to bring them to a speedier Effect, will be to spare the Modesty of the Benefactors, and not to mention their Names, till their good Works, when fully accomplished, shall speak for them.

Let me inform them, and others of liberal Hearts, and plentiful Estates, that in the Account of such small Benefices as have been returned to the Governors of the Bounty of Queen *Anne*, in order to receive the Benefit of Augmentation, according to the Rules of the Corporation, with the improved Yearly Valuations of the same, there are near Sixty Livings within this Diocese, capable, by reason

of their Poverty, of being augmented by private Benefactions, of Two Hundred Pounds to each of them, in order to receive the Allotment of Two Hundred Pounds more from the Royal Bounty. Some of which are not very insufficient, and those that remain in the more destitute Condition, bear but a small Proportion to the Number of near Four Thousand poor Benefices in this Kingdom, that have been certified into the *Exchequer*, to be Livings with Cure of Souls, not exceeding the clear Yearly Value of Fifty Pounds respectively, besides the Curacies and Chapelries not charg'd in the King's Books, which I believe are above One Thousand more.

The Knowledge of these Matters does so nearly concern the Clergy, and is so fit to be communicated to the Nobility and Gentry, nay, to the Common People round about you, that for your fuller Information and Direction, I cannot but recommend to you a small Book, of which I have dispers'd some few Copies, Intitl'd, *A State of the Proceedings of the Corporation of the Governors of the Bounty of Queen ANNE, for the Augmentation of the Maintenance of the Poor Clergy*; by Mr. ECTON; who by Virtue of his Office and Abilities, will be ready to continue the good Account from Year to Year, with continual Additions.

In the mean Time, upon a Review of these Streams of Royal Bounty, Two or Three short Reflections will naturally offer to your Thoughts.

I. *First*, a more lively Sense of the gracious Providence of God, who in his infinite Wisdom and Goodness hath reserv'd this Treasure of his Bounty to our Days, and is now pouring it forth upon us. The Poverty of the Pa-

rochial Clergy was owing to Improvements, or converting their Parochial Rights and Dues to other Uses. That proper Sacrilege was one of the Iniquities of Popery; and 'tis a great Truth, that the Clergy of the Church of *England* do now labour under no notable Grievance or Burden, but what was an Evil of Popery yet unreform'd. I say, Tythes and Glebe alienated from the Parish Priest, and appropriated to other idle Persons, was an Artifice of the Church of *Rome*, to enrich the Cells of Monks, who despised the settled Clergy, and called them *Seculars*, giving themselves the glorious Title of *Religious*; so reducing the Parochial Rectors to be their *Vicars*, i. e. their Curates Temporary or Perpetual, a Sort of servile Condition. Many Bishops, even in the Times of Popery, did what they could to stop that Invasion and Usurpation of the Goods of the Church; but alas, they could not much help it, while the Pope had such a Plenitude of Power in these Kingdoms; and while the Abbots and Priors had a Money-Interest in the Court of *Rome*, and could so easily procure all they could pay for. This Abuse was found very exorbitant, and was frequently complained of at the beginning of our Reformation, yet all along, under the Reigns of *Henry VIII. Edward VI. and Queen Elizabeth*, through Haste, and love of Lucre, our Princes and their Ministers transferred the Debt owing to God and the Church, without troubling themselves for the Discharge of it; and so it continued a Burden upon the Honour and Conscience of the Nation; always a sensible Grievance, perpetual Murmurs and Complaints, yet no Remedy, till of late Years the Queen, and her Parliament opened a Method, that in Time will tend towards an effectual Cure of it, by settling an Ec-

clesiastical Branch of the Royal Revenue, towards a better Provision for the poorer Clergy. This was a singular Providence of God, "Towards the more convenient Support of the Clergy, and the Honour, Interest, and future Security of the Church of *England*, as by Law established, to be perpetuated to all Ages." The same good Providence has been so wonderful in other Works, of preserving this Church, and maintaining the true Religion among us, that they must be strangely Blind, who will not see it; and they must be very Profane, who seeing, will not acknowledge and adore the Wisdom and Loving-Kindness of God in it.

II. A Second Duty on our Parts, my Brethren, is to shew the greater Loyalty and Affection to His Majesty King *G E O R G E*, and a firmer Adherence to our Legal Constitution. All the Bounty that is flowing in upon the poorer Clergy, was, under God, derived from the happy Revolution, and the Protestant Succession. Thence came this Revenue of the Crown to be dedicated to the Church, and confirmed by the Laws of the Land. Such an Expedient to relieve the Necessities of the Parochial Ministry, was never thought of in the last Popish Reign, and will be made void, and of no Effect, in any other Popish Reign, if God should so visit us for our Ingratitude, and other Sins. This Pious Grant would then have a Resumption of it, or the Benefit and Produce of it would be put into the Hands of Jesuits, and other Monastick Orders. The First Fruits and Tithes, would be then so far from being restored to the Uses of the poorer Clergy, that they would rather be new Asses'd to the utmost Height, and exacted with Rigor, to their full extended Value, as had been the Menaces of a
former

former Reign. Nothing can secure this Charity, but the having a Defender of our own Faith, at the Head of our own Communion, the Felicity and Stability of our own Times. And therefore, to the Good and Great Prince now upon the Throne, we have all the possible Obligations of Obedience and Submission, had we not bound our selves by the most solemn Oaths; but when so bound under a legal Administration, what can absolve us from the vilest Perfidy and Impiety, if we are found guilty of despising the Oath of God? All the World will judge, that the Refusal of Oaths may be a matter of Conscience, however mistaken; but the wilful Contempt and Violation of them, can have no Excuse, and deserves no Pardon from God or Man. But what! The Clergy of the Church of *England*, disaffected to the King and Constitution? Shall the whole Order suffer, for the unaccountable Behaviour of Two or Three Men? I hope no one in this Diocese, will suffer himself to lie under any such Imputation. If any one should be represented to me as such a Publick Adversary, I shall gladly allow him to vindicate himself; Or, were it possible he should be guilty, and yet not ashamed of it, I would first labour to convince him, and that failing, to leave him to condign Punishment.

III. There is a Third Duty incumbent on us, my Brethren, upon this Dispensation of the Royal Bounty to our Church; and that is, to pay a greater Respect and Deference to those worthy Persons within this Diocese, who have doubled that Royal Bounty, by adequate Gifts of their own Offering. The *Jews* could afford a Man this good Word, *He loveth our Nation, and hath built us a Synagogue.* Surely our Thanks and Commenda-

dations are due to every generous Spirit, who has had that Affection for the Church (and I may say for the Nation, inseparable from it) as to solicit for the Royal Bounty, and in Effect to purchase it by an equivalent Donation, to help out a Maintenance for a poor Neighbouring Clergyman, and to make it perpetual to the Church and Parish. This Gratitude and Respect express'd in an humble and decent Deportment towards them and their Families, would excite others to follow their good Example. I have already intimated, that we have more Men of Quality and Distinction of Fortunes, able to be Benefactors, than I believe any Country of the same Extent in this Kingdom; and they will certainly be the more willing to communicate to an impoverish'd Church or Chapel, if they find the Clergy respectful and well behaving towards them, of a Christian Frame of Spirit, of a good and exemplary Life and Conversation.

Before I leave this Subject, I would intimate to you, that there have been several Acts of Parliament relating to the Improvement of Ecclesiastical Benefices in this Diocese; Copies whereof are, I hope, in the Hands of the respective Incumbents; and I will endeavour, that other Copies shall be transmitted to my Registry-Office, to be consulted upon any proper Occasion.

As, I. *An Act concerning the Rectory of Preston and Emanuel College in Cambridge; which, if I mistake not, was for disappropriating the Rectory of Preston, before limited to the proper Uses of the College; and for uniting and consolidating*

Stat. XII. Car. II.
Cap. lvi.

validating the said Rectory to the Vicar, for the better Maintenance of a Minister for ever.

II. An Act for settling a Maintenance for the Vicar of Alhallows, in the Town of Northampton; which possibly may be a good Precedent for making the like or better Provision for the Ministers of the chief Churches in other populous Towns and Bodies Corporate, where the Duties commonly exceed the Reward of them.

Stat. XXIX. Car.
II. Cap. xix.

III. An Act for the Sale of the Manor and Lands in Wittering, in the County of Northampton, and the Advowson of the Church of Wittering, wherein there may be some Clauses that concern the Minister to read and understand.

Stat. III. Will.
Mar. Cap. x.

IV. An Act for settling and confirming the Manors and Lands in Hameldon, in the County of Rutland, as they are now enjoy'd, and have been for divers Years last past, pursuant to an Agreement for inclosing and exchanging Lands. Wherein I hope the worthy Vicar and his Successors are duly considered.

Stat. IV, V. Will.
Mar. Cap. xl.

V. An Act for settling divers Lands and Rent Charges on the Rector of the Church of Maidwell in the County of Northampton, and his Successors, and in lieu thereof for settling other Lands, and discharging Tythes belonging to the said Church, according to several Agreements between the Patron and the said Rector upon the inclosing of Lands in Maidwell, and afterward with Consent of the Ordinary confirmed by several Decrees in the Court of Chancery. Wherein I hope that a due Regard was had to the Interests of the Church; and that no Encroachments have been since made upon those determin'd Rights of the Rector.

There

There are, I suppose, some other Benefices, such as *Barnwell, Polebrook, &c.* where upon Inclosure or Exchange, there have been Compositions made by the Tripartite Consent of the Ordinary, the Patron, and the Clerk, confirmed by Decrees in *Chancery*; of which an Exemplification ought to be in the Hands of every Incumbent concern'd therein; and it would be for the better Insurance, if an authentick Copy were repositied in my Registry Office.

There have been also several Gifts and Legacies settled by Act and Deed, or left by Will and Testament, towards the augmenting of small Livings within this Diocese. I hope none of them are sunk or imbezzled; the readiest Way to preserve them, is to have true Copies taken of the Writings that convey a Title to them, to be transmittied from every Incumbent to his Successor; and to get the Originals or attested Copies laid up in the Registry of the Bishop.

In some other Particulars of this Kind, I want a fuller Information to be given to me by those of you, my Brethren, who are more immediately related to the Places I shall mention.

I. In the Settlement of an Estate in *Braunston*, within the County of *Rutland*, Apr. 19. 1638. among some other publick and pious Uses, there was a Provision made towards the Maintainance of a Preacher to preach in the Chapel of *Braunston*, or in default thereof, for and towards the Repair of the said Chapel. And among the annual Augmentations to poor Livings, by Condition of Leases granted by the Dean and Chapter of *Lincoln*, for the continual Benefit of the Vicars, I find to *Braunston* Com. Rutl. 13 l. 6 s. 8 d.

II. Mr.

H. Mr. *Jeremiah Stephens*, who was a learned Minister in this Diocese, wrote an excellent Preface to Sir *Henry Spelman's* Treatise of Tythes; and therein affirms, That Dr. *Morton*, while he was Bishop of *Litchfield*, did abate a good Part of his Fine, to increase the Portion of the Minister in the Vicarage of *Pitchley* in *Northamptonshire*, belonging to his Bishoprick; and that so did his Successor Dr. *Wright* for the Vicarage of *Toucester*, in the same County. I believe more has been since done by succeeding Bishops in that See, of which I hope to be better informed.

III. Among the good Deeds of *ALICE*, commonly called Dutcheſs *DUDLEY*, who died at Ninety Years of Age, Jan. 22. 1668. She is ſaid to have given to ſeveral Pariſh Churches, and in particular to *Pateſbull* in *Northamptonſhire*, divers Pieces of fair and coſtly Plate, to be uſed in the Celebration of the Holy Communion. But how far the Legacies left by her and her excellent Daughter, to that and other Pariſhes, did extend to the Miniſters thereof, I know not.

The Lady *Katharine Leveſon*.

IV. *William Foxley* of *Blaxley*, in the County of *Northampton*, Gent. by his laſt Will and Teſtament, dated *January 1. 1669.* did give, will, and deviſe all that his half yard Land, with the Appurtenances in *Blaxley*, which he purchaſed of *William Chaulke* of *Blaxley* aforeſaid, unto the Vicar of *Blaxley* for the Time being, to have and to hold the ſame to the ſaid Vicar for his Life, and afterwards to the Succeſſors in the ſaid Vicarage, ſucceſſively one after another for ever. — The ſame worthy Benefactor gave another half yard Land unto the poor People

People of the Parish of *Blaxley*, for Bread to be distributed weekly by the Minister and Church-Wardens --- and founded a Grammar-School in the said Parish of *Blaxley*, to be taught by a fit and able Scholar, Batchelor of Arts at the least, Orthodox in his Opinion, and conformable to the Doctrine and Discipline of the Church of *England*.

V. *Edward Arnold*, Esquire of *Doctors-Commons* in *London*, by his last Will and Testament made *March 22. 1675.* did give and bequeath his Manor of *Furthoe Com. Northampt.* to charitable Uses ; wherein I shall enquire how far the good Intention of the Donor has been maintain'd or defeated ; particularly that Part of it, that charges " an Annuity of Ten Pounds for ever to be paid " to the Vicar or Curate of *Potters-Pury* in the County of " *Northampton*, towards the Increase of his poor Stipend " or Means hoping that the Impropiator there will " take it into Consideration, how far he is concerned in " the Cure of Souls there, and augment that pitiful Stipend. "

VI. I have received it from good Hands, that *Dr. Peter Gunning*, who died Bishop of *Ely*, was a singular Benefactor to those Parochial Benefices which he had before enjoy'd in this Diocese ; they were the Rectories of *Cottesmore* in the County of *Rutland*, and of *Stoke Bruern* in *Northamptonshire* : I suppose chiefly in Buildings and Improvements of the Parsonage Houses.

VII. Captain *Edward Bedles* of *Oundle* in *Northamptonshire*, who died about 1693. gave by his last Will an Estate in Reversion of 40*l.* per *Ann.* after the Death of his only Son, to remain for a perpetual Augmentation of the Vicarage of *Oundle*, abating a Rent Charge of Fifteen Pounds per *Ann.* to his Sister for Life.

VIII. *John*

VIII. *John Lynne*, Esq; Patron of the Living of *Southwick* near to *Oundle*, who died likewise in or about the Year 1693. left Ten Pounds yearly to augment that Vicarage for ever, to the Credit of his ancient Family.

IX. I have heard, that *John Norton*, Esq; late of *Cotterstock*, in the County of *Northampton*, having fallen under the Censures of the Church, was prevail'd upon to settle Twenty Pounds *per Ann.* for an additional Maintenance to the Vicar of *Cotterstock*, and his Successors for ever.

X. I am likewise informed, that the Right Honourable *Daniel*, Earl of *Nottingham*, by Indentures dated 11. *Septemb.* 1702. did freely devise and grant unto the Vicar of *Greetham*, in the County of *Rutland*, and his Successors for ever, all the Tythes of Corn, Grain, Hay and Wood arising, issuing and growing in *Woolfox*, lately belonging to *Anthony Palmer*, Esq; for an Augmentation of at least Eight Pounds *per Ann.* to the said Vicars in Perpetuity. Such Portions given to pious Uses bring down a Blessing upon Noble Families, and in the ordinary Course of Divine Providence are the best Insurance and Entail of Estates and Honours.

XI. *Henry Forster* of *Thistleton*, in the County of *Rutland*, Gent. did by like Indentures bearing date *Aug.* 11. 1702. give and grant unto the said Vicar of *Greetham*, and his Successors for ever, all the Tythes of Corn, Grain, Hay and Wood, happening, growing, or arising from the Lands of several Freeholders in the said Parish, to the reputed Value of 15 *l.* *per Ann.*

XII. The said Mr. *Henry Forster*, who, as I have noted down, died *Aug.* 30. 1702. (aged 91 Years) did by his last

Will and Testament bequeath Ten Pounds *per Ann.* to be paid half yearly to each of the Vicarages of *Whissendine, Ketton, and Greetham*, all within the County of *Rutland*. He gave also Ten Pounds a Year to the Town of *Okeham*, for the putting out poor Children Apprentices; and Ten Pounds a Year to every respective Schoolmaster at *Empingham, Thistleton, Greetham* and *Exton*, to teach such poor Children, whose Parents are not able to give them Education, to read in the *English Bible*, and to learn the Catechism used in the Church of *England*. He has appointed the Justices of Peace for the said County of *Rutland* to be Commissioners in Trust for these Charities, that there may be the greater Honour and Faithfulness in the Discharge of that Trust.

XIII. After the Death of *Andrew Lant, Esq;* Patron of the small Vicarage of *Rothwell Com. Northampton*. his Relict Widow about 1706. left Ten Pounds *per Ann.* to the Vicar for the Time being, to preach an uninterrupted Course of Sermons on every Sunday after Noon, intending it for some Improvement of the very slender Income of that Living.

XIV. I shall obtain a full and attested Copy of the last Will and Testament of *Dr. James Johnson*, late Master of *Sidney College* in *Cambridge*, dated May 19. 1703. who is said to have given in a Moiety of the Impropropriation of *Higham Ferrers* in this County of *Northampton*, valued at 90 *l. per Ann.* towards the Augmentation of Four Vicarages, *i. e.* *Higham, Puddington, Wilehamsted, and Peasmarsh.*

XV. I hope likewise to obtain a true Copy of the last Will and Testament of *Sir Edward Nicholas*, Baronet, late of this County of *Northampton*, who is known to have

have bequeathed Lands and Money sufficient for the augmenting of Eight small Benefices with Thirty Pounds *per Ann.* to each of them, naming the Market Towns and most populous Villages in the County, which commonly have the greatest Duty and the least Reward. This Charity I trust cannot be long detain'd from the Places intitled to it ; if I can set any helping Hand, I desire you would call upon me.

XVI. I have omitted the Mention of Two very considerable Augmentations made by one of the ancient Family of *Knightly* of *Fawfley* in this County, assign'd to that and another adjoining Parish ; because I have not yet received the Particulars of them. Nor have I taken notice of the very comfortable Addition made to the Vicarage of *St. John Baptist Peterborough* , by a Virtue of a Lease made by the Dean and Chapter of the Cathedral Church, much to the Benefit of the Vicar and his Successors for ever. I hope there be other Instances that I have not recollected, and many more that are not come to my Knowledge. I need not be ashamed to say, I am yet a Stranger among you ; but if God continue the Time and Opportunities of making my Enquiries, I hope more perfectly to understand the State and Condition of the Charge committed to me.

XVII. I should likewise have observed, that we have had some Honourable Women , who have express'd their Beneficence to the Church and Clergy in these Parts : Particularly one excellent Matron now living in this Neighbourhood, has done many good Works towards the Beauty of Holiness in the Houses of God, and has by her self, and her worthy Relations, provided for divine Service and the

*Mrs. Eliz. Creed and
her Daughter Mrs.
Jemima Creed.*

Continuance of it in the Chapel of *Ashton* belonging to the Parish of *Oundle*.

It will likewise deserve our Enquiry, what Manſes or Houſes for Parochial Miniſters have been rebuilt when old and decay'd, or have been rais'd or purchas'd where there were none before. As I am informed in the Town of *Northampton* there was no Houſe provided for the Vicar of the *Holy Sepulchre*, till in the Year 1714. Mr. *John Clark* the then Vicar, purchas'd a convenient Dwelling, with the Sum of One Hundred and Forty Pounds, raiſed by the Subſcriptions of the Nobility and Gentry, and was effectually ſettled upon the ſaid Vicar and his Succeſſors for ever. No Inſtance of ſuch Accommodations ſhould be forgotten.

I hope there be many other Benefactions of this Kind, within the Precincts of my Care, that have not yet come to my Knowledge. And in thoſe I have mention'd, there may be ſome little Differences in Names or Times, or other Circumſtances, and poſſibly in the Operation and preſent State of them; wherein, as I before ſaid, I deſire a more perfect Account from you, my Brethren, who officiate in thoſe Places.

I would be glad to know in what Inſtances there might be an Augmentation of poorer Livings, by the Union and Conſolidation of them, without Prejudice to the Inhabitants thereof. I have met with but one ſingle Inſtance in this Dioceſe, the Churches of *Wick-Hamont*, and *Wick-Dyve*, ſo perpetually united in the Year 1587. The Inſtruments of that Union remain in my Registry.

There be other Publick Charities and Benefactions, fit and worthy to be enquired after, in the Foundation and Endowment of Schools and Hospitals, in Lands, Tenements, or Portions of Money left for Distributions to the Poor, for the Repairs or Ornaments of Churches or Chapels; for Processions or Perambulations in several Parishes; for Commemoration, or other Anniversary Sermons; and possibly for some other Pious and Charitable Uses. I shall take it for a Part of my Office to look into them; and shall depend on your Care and Kindness, to give me the best Satisfaction you can in them. I am running over the several Volumes of Wills, and other Acts, remaining in my Registry at *Peterborough*, in order to collect the several Gifts and Legacies that shall be found pertaining to any Church or Parish in this Diocese.

It is well known, that by the Primitive Constitution of Diocesan Churches, the Bishop had the Custody of all the Ecclesiastical Goods, and was charg'd with the Division and Distribution of them. There is a Change in the Condition of Things, and Men; but yet every Bishop will think himself obliged to watch over the several Charities within his District, that have been assigned to the Church and Poor, and will do what in him lieth, to prevent or remedy any Concealment, Substraction, or Misapplication of them. Especially in this Diocese, the Bishop, and his Successors have been, by the express Acts and Deeds of several Benefactors, appointed to be Trustees and Governors, jointly with other Persons, in several publick Works of Charity within the Two Counties that make up this Diocese, *Northampton* and *Rutland*.

There

There is one Charity wanting in this Diocese, That of some stated Pensions, or other Provision for Clergymen's Widows and Children left destitute, and great Objects of Compassion: Perhaps in the wise Course of God's Providence, some noble Spirits may be now arising, who will exert their Abilities in supplying this Deficiency. In the mean Time, Impropiators will suffer me to recommend one good Example of a Man of admirable Piety and Learning, the Honourable Robert Boyle, Esq; who by his last Will and Testament, dated 18 July, 1691, gave a certain Sum of Money to Sir Robert Southwell, to be distributed by him among the Widows and Children of such especially, who had been Incumbents and Residents in the several Parishes, of which he had had the IMPROPRIATION in the Kingdom of Ireland.

But while we complain of one Charity wanting, we may boast a little of one other Charity as it were abounding, and, I believe, the peculiar Honour of this Diocese; that is, some Provision made, by way of perpetual Annuities and Pensions, to the Daughters of Clergymen within this Diocese, who have lived with good Reputation unmarried, to the Age of Fifty Years, to enjoy the said Charity during their Virgin Estate, and no longer.

This singular Charity, was given by a pious Granddaughter of one of my Predecessors in this See; and a Purchase of Lands has been since made with the Money so bequeathed, invested in such Trustees as seem to have been very careful and faithful, in the Settlement and Management of

*Mrs. Frances
Towers.*

it: One of which has lent me the Deeds of Conveyance and Trust, to be copied and entred in my Registry Office.

*Mr. John Rowell
of Peterborough.*

And now, my Brethren, let me in a Word or Two exhort you, in the Name, and for the Sake of Christ Jesus, to remember the Holy Characters you bear, of his Ambassadors of Peace, his Ministers of Salvation, the Disciples, the commission'd Apostles of him, who came to seek and to save lost Souls, and who went about doing good. Go and do likewise, watch over the Flocks of that great Shepherd. Be sober, be vigilant, be wise and innocent. I beseech you make a Conscience of the Care of Souls: To save a Soul alive will one Day have a greter Reward than all the Preferments and Profits in this World. Instruct and edify your People by devout Praying, by distinct Reading, by plain Preaching, and above all (as doing more Good than all) by good Living. Be Holy and Harmless in all Manner of Conversation. Abstain, if possible, from all Appearance of Evil. Never be weary in well-doing, nor faint in your Minds for the Obstinacy and Perverseness of the World about you. Look upward, have your Hearts there, and lay up your Treasure there. Have fervent Charity and brotherly Love. Grace be with you all, and the Blessing of God.
Amen.

F I N I S.

BOOKS Printed for JOHN WYAT, at the Rose in
St. Paul's Church-Yard.

THE Works of the Right Reverend Father in God, *Ezekiel Hopkins*, D. D.
late Lord Bishop of *London-Derry*, in Folio.

Fifty Two Sermons on several Practical Subjects. By *Richard Fiddes*, D. D.
in Folio.

Mr. *Burkitt's* Expository Notes on the New Testament, in Folio.

Mr. *Newcome's* Catechetical Course of Sermons for the whole Year, in
Two Volumes Octavo.

Mr. *Dorrington's* Fifty Two Sermons for every Sunday in the Year, in
Two Volumes Octavo.

Dr. *William Clager's* Thirty Three Discourses on select Subjects, never
Printed before, in Two Volumes Octavo.

Dr. *Nourse* on the Homilies of the Church of *England*, Octavo.

Dr. *Lucas's* Three Volumes of Sermons, on Death, Judgment, a Future
State, on Repentance, Despair, and several other Subjects.

Mr. *Pyle's* Paraphrase on the *Acts*, and *Epistles*, in Two Volumes
Octavo.

———'s Paraphrase on the Five Books of *Moses*, in Two Volumes
Octavo.

Dr. *John Edwards's* Body of Divinity, in Two Volumes Folio.

Historia Sacra; or, the Holy History: Giving an exact and comprehensive
Account of the Feasts and Fasts of the Church of *England*. The Second
Edition. Adorn'd with many curious Cuts in Copper.

The Constitution, Discipline, Government, Unity and Worship of the
Primitive Church, Octavo.

The History of the *Apostles Creed*, with Critical Observations on its se-
veral Articles.

Two Sermons; the one before the King in *Lent*; the other Preach'd in
the City, on the Justice of paying Debts. By *William*, Lord Bishop
of *Ely*.

A Spittal Sermon at *St. Bridger's*, in *Easter-Week*. By *White*, Lord Bi-
shop of *Peterborough*.

Several single Sermons; by *Samuel*, Lord Bishop of *Carlisle*.

Mr. *Bragg's* Practical Discourse on the Passions.

——— His Volume of Practical Discourses, Octavo.

Mr. *Grailes's* Advice to Youth, in Two Parts, Octavo.

2-6
100